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Poetry.

For the Boston Recorder.

MOURNING.—Tune, Golden Hill.

Oh, mourn not for the dead,
Who sleeps in yonder tomb,
The weariest spirit here has fled
To meet its changeless doom.

But mourn for him who lives
In sin's destructive power,
And hope and life eternal gives
For pleasures of an hour.

Oh, mourn for him who spurns
The Savior's proffered love,
Who from the gate of mercy turns,
And all the joys above.

Alas, what joys in store
Await his guilty soul,
When mercy's lengthened day is o'er,
And vengeance's thunders roll.

Mourn, for the sinner, mourn,
And raise the earnest prayer,
That he in Jesus' name may turn,
And find acceptance there.

Miscellany.

For the Boston Recorder.

UNITY OF THE CHURCH.

Mr. Editor,—Having been much interested in the following remarks of Jay, on the subject of the *oneness of Christians*, or the *unity of the church*, I have transcribed them for the Recorder.

"I will feed my flock, and I will cause them to lie down, saith the Lord God." Ezekiel, 34: 13.

This is spoken of the subjects of divine grace. Collectively, they are a flock. And one flock only; according to our Saviour's words, "one fold, and one shepherd." What ever differences there are among them, they are only the differences of sheep and of lambs. What difficulty is there in understanding this? Essential sameness is not destroyed by circumstantial distinction. Unity is not incompatible with variety. Many branches make but one tree; many members make but one body. Bigots would banish harmony from the church of God; for there can be no harmony where all the sounds are the same. God promises that he would give his people one heart and one way. And Lord Lovelock, that his followers might be one. Have this prayer and this promise been fulfilled? We dare not suppose the contrary; but if they have, we may see what kind of *oneness* was intended. Not a oneness of opinion; not a sameness in forms of worship and modes of discipline; for these never have been found—but a oneness, a sameness consistent with the variations that have obtained among them. A fellowship of principles; all being redeemed by the same blood; justified by the same righteousness; renewed by the same grace; and joint heirs of the same glory. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."

LITERARY.—We are informed that notwithstanding the apprehensions of many good people, respecting some alterations in the language of the common version of the Scriptures, by Dr. Webster, yet that the reading of his copy generally removes those apprehensions, and that his edition is becoming more and more popular. It is in daily use in the families of many persons, clergymen and laymen; it also reads daily in some of the best schools. Indeed there are many persons who object to the introduction of the common version into schools, on account of the words and phrases which cannot be uttered in company, or before an audience, without giving offence. By special request, an edition of the New Testament will be published for the use of schools and families, as soon as stereotype plates can be prepared.—Communicated.

THE TRACT AND THE JUG.

While travelling through an adjoining county a few days since, I was informed of a circumstance which is proof positive, of the real value of tracts. A brother who had met with an accident while passing through the town of—, called at a blacksmith's shop for aid. The smith was absent, but his wife allowed the stranger to use the forge and tools, as it was impossible for him to proceed without repairing the loss. While at work in the shop, he accidentally stumbled on a jug which contained ardent spirits. The careless appearance of the working apparatus—the leaky and crazy house—the rickety fence—the garden overrun with weeds—the lean, misshapen cow—in fact all he saw or heard plainly said—"A drunken lives here." He fortunately had a tract on drunkenness, which he thrust between the handle and the jug, saying that God would use it for good. The miserable husband—the unkind father—the brutal inebriate returned—he had pressed the cup of liquid fire to his lips, his soul was bathed in alcohol—the fountain of human kindness lay heaved and heaved within him—the tender sympathies of the heart were chilled—and how could he expect to find his home the calm, and peaceful cottage where he once centered all his hopes. Sullen and morose, he seeks his companion, the jug. But what is in the handle! He reads—dashes it upon the ground—tramples upon it—conscience gave a sting—he took it up—read—wrote—read—the tears rolled down his blotted face—"Oh, my wife, my ruined babe! I am an ungrateful husband, an unworthy father!—This cursed jug!" He confessed his sin, and put away his cursed jug, the source of all his ills.

A family saved the awful duty of carrying a drunkard to his grave—a maniac made sober—a broken, bleeding heart healed—a mother's bitter, scolding tears made to cease their flowing—What a change! The brutal husband became an affectionate father; the cruel husband became the kind and attentive companion; the leaky jug keeps off the pelting storm; the half-starved, ragged children fed and clad; now they meet their father with out-stretched arms; they cling round his knees, kiss his furrowed cheek; and soothe his aching bosom. What a change! The despised father is respected; the disconsolate wife is filled with joy, and peace, love and happiness reign now, where pole sorrow made her home. What has done this? A tract that cost one-fourth of a cent. The stranger who left that night, yet eloquent preacher, has more reason to rejoice than he who rules an empire; one may rule a nation, the other has been instrumental in saving an immortal soul! Dear reader—do you drink ardent spirits? O be careful—more grace, and more mercy, until thy soul is forever lost! He persuaded thee to put down that glass—there is death in it! He led thee there, and will sting thy soul—now more than ever thou art in his power. "The prudent man forethinks the evil, and hideth himself; the simple pass on and are punished." O. T. H.

TESTIMONY OF A DONOR.

Mr. N., a merchant of New York city, who recently contributed one hundred dollars for the volume circulation, stated, that, when ed of a revival of religion in his native town, and though friends were writing him with great seriousness, he cherished infidel sentiments; and when he returned home, joined a company of boys who met at evening to encourage one another in sin, and ridicule the word of God. Things thus proceeded, till one day taking up *Doddridge's Rise and Progress*, was so weakly not wide-free in it. It commended itself to his intelligence as well as his conscience. He read on; and the next evening

said to the boys, there could be little wisdom in their proceedings at any rate; if religion were a delusion, it did not hurt those who enjoyed it; and if it was a reality, the consequences of the course they were pursuing must be very serious. He had a book which pretended to give the whole history of the *rise and progress of religion in the soul*; and it was his mind that they should give it an examination. His young comrades consented; one read aloud, and they proceeded thus to read successive evenings till the whole volume was read. Not a laugh or sneer was perceived from one of the circle, but every evening they retired with seriousness; and met to make sport of religion no more. He did not know that the reading of this volume was the immediate means of the conversion of any one of the circle; but almost all of them are now the professed followers of Christ.—Tract Mag.

GENERAL EDUCATION.

The only adequate counterpoise against the evil effect of suddenly acquiring wealth in our country, is to be found in the education of the mass of the community. Enterprise will amass riches, and wealth brings with it a desire for power, to obtain which the possessor will pursue the shortest possible way, to wit—by addressing himself to the cupidity of the people. If, then, the people be left in ignorance, the inevitable consequences will be, that their passions will get the mastery, there being no proper counter-check, in the absence of knowledge. By cultivating knowledge, we place in possession of the poor man a safeguard, which, by creating a claim to respect and consideration, different from that of gain, deprives the latter of a great portion of its seductiveness. In this country, especially, where the people are the source of power, ought it not to be imparted to the poor, so without their passions will constantly mislead them. If we desire to see our country great, we must first see that the population is so instructed as to understand their rights, and, understanding them, to know how to protect them.—Balt. Amer.

THINGS THAT I HAVE SEEN.

I have seen a farmer build a house so large and fine, that the sheriff turned him out of doors. I have seen a young man sell a good farm, turn merchant, break, and die in an insane hospital.

I have seen a farmer travel about so much, that there was nothing at home worth looking after.

I have seen a rich man's son begin where his father left off—wealthy; and end where his father began—penurious.

I have seen a worthy farmer's son idle away years of the prime of life in dissipation, and end his career in a poor house.

I have seen the disobedience of a son "bring down the gray hairs of his father to the grave."

I have seen a fine girl marry a young man of dissolute habits, and repent of it as long as she lived.

I have seen the extravagance and folly of children, bring their parents to poverty and want, and themselves into disgrace.

I have seen a prudent, industrious wife retrace the footsteps of her husband, who had been pulled at the other end of the rope.

I have seen a young man, who despised the counsel of the wise and advice of the good, end his career in poverty and wretchedness.

I have seen a farmer too self-conceited to amend his ways, and too proud to retrace his footsteps.

I have seen poor boys grow rich by industry and good management, and rich boys become poor by idleness and dissipation.

I have seen a man spend more in folly than would support his family in comfort and independence.

I have seen a young man soil his reputation by a departure from principle, when all the waters of the Delaware would not wash it out.

I have seen a man engage in a law suit about a trifling affair, and one lawyer at the end of the road would have needed all his law.

I have seen money spent in litigation that ought to have been applied to manuring a farm.

I have seen a man work by his wit instead of his hands, till his farm was grown up with bushes and briars.

I have seen a person neglect to repair or renew his fences, till he had lost enough to buy three cows, and had to do it at last.—Farmer's Cabinet.

WHITEFIELD.

In the last visit but one which Mr. Whitefield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr. Finley, then president of the college at that place. At dinner the doctor said, "Mr. Whitefield, I hope it will be very long before you are called home, but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God." "You will be disappointed, doctor," said Mr. Whitefield, "I shall die content." "I have pleased God to enable me to bear so many testimonies for him during my life, that he will require none for me when I die. No, no, it is your dumb Christians that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels them to speak out for him on their death-bed."

The sudden death of Mr. Whitefield, which took place in Newburyport, in apparent good health, verified his prediction.

On another occasion, Mr. Whitefield cried out, "I am going to turn merchant to-day! I have valuable commodities to offer; but I say not as your merchants do, if you come up to my price I'll sell to you, but if you will come down to my price, for I have a farthing to bring you cannot be a purchaser here."

It is said that a man, conscious of his condition as a sinner, received encouragement from the remark, and departed rejoicing in hope.

"I am going," said Mr. Whitefield, from a stage in Philadelphia, as he was about addressing the people, "I am going to set a woman a preaching to you to-day." While the audience were all waiting to see a woman come forward, he cried out, "she is a Samaritan; and she says, 'come and see a man that told me all things that ever I did; is not this the Christ?'"

WAIT FOR THE APPLAUSE.

At a country festival, where "The Messiah" was performed, the gentleman to whom the aria "O thou that tellest" had been assigned, on a favourable appreciation of his talents wrote at the end of the song (the chorus following immediately) the words "wait for the applause." This he endorsed not only in the lead-r's copy, but in every one in the orchestra. At the conclusion of the song the leader paused, and there was a dead stop. "Why do you not go on?" said the singer, in an agony of disappointment. "I am waiting for the applause," was the calm reply of the sarcastic conductor. This story reminds us of an anecdote which Robert Hall, of Bristol, was accustomed to relate. "I remember," says his biographer, at the distance of many years, with vivid feeling of the ludicrous he related an anecdote of a preacher of some account in his day and country. He would, in preaching, sometimes weep, or seem to weep, when the people were derided, yet, as not perceiving in what he was saying any cause for such emotion in the exact places where it occurred. After his death one of his hearers happening to inspect some of his manuscript sermons, exclaimed, I have found the explanation; we used to wonder at the good doctor's weeping with so little reason sometimes, as it seemed. In his sermons there is written here and there in the margin 'cry here,' now I verily believe the doctor sometimes mistook

the place, and that was the cause of what appeared so unaccountable."—Musical World.

THE INFLUENCE OF ONE BIBLE.—On the banks of the Channel is a place called Stomville, in Normandy, which was formerly Protestant; but a revolution took place, and persecution drove Protestantism from thence, and it became Roman Catholic; and the Protestant church, which still remained, was in ruins. But one copy of the Bible remained there; and, after two centuries, this copy which was kept in the principal family of the place, led them to a better knowledge of Christ Jesus, and a desire to possess the word of God. Some Colporteurs came to that place, and sold the word of God to the people; and the effect was that the whole population, with the Chief Magistrate at their head, went to the Roman Catholic church, and to the altar, and proceeded to open the back kitchen door. Here he met by so strong a current of smoke and hot air as to prostrate him to the floor. He called his wife to get a light as he was burning up. He then attempted to force the entry door, but in his bewildered state he went into the parlor, threw himself through a window into the front yard. He then ran round to the east entry door and found his daughter had got out, and his son was dragging an old man down the stairs. He then went to the kitchen to the bed room where he had left her; but in the midst of darkness, smoke and heat he missed the door, and proceeded towards the back kitchen door, and there he met by a kind Providence he found his wife in a state of insensibility, lying on the floor, in the current of hot air and steam from which he himself had just before escaped.—He took her in his arms and carried her out, and then about half past twelve he returned, which was only across the street, she revived and cried fire. She was taken into this neighbor's and every thing was done that medical skill and the kind care and solicitude of neighbors and friends could do to strengthen, to sustain and to preserve her. She was more sensible of her speedy dissolution than her physician and friends, and continued, while she lay strongly, to think and praise the Lord, that it was herself, rather than her unconverted children, that was selected for the victim.

THE BISHOP OF VERMONT.—The bishop of Vermont, as we understand, proposes to embark for England in the present month, having been requested by the Convention of his diocese to lay certain propositions before the venerable society, relative to the Church laws. In connection with this leading object, it is understood that Bishop Johnson designs to collect and arrange the interests of the Church, and the cause of Christian education, to be embodied in a work which he is preparing for the press.—Churchman.

A MOST INTERESTING EXPERIENCE.—A man who has resided at Free-town, in Africa, for a number of years, by the name of John Backus, experienced religion at the age of twenty-five years. He had then one child; has since raised a family of nine children, seven of whom are still living, and are all professors of religion. He has also a very large circle of grand-children, many of whom are professors, and one of them a highly esteemed Baptist minister; and also a large number of great-grand-children; and after living alone, as it respects education, at the advanced age of ninety-one years, he is now, in the month of May, he was baptized by Ed. Benjamin W. Capron, and united with the Baptist church at Free-town, on the 14th of October, 1838, in the presence of some of his children, and a great number of his grand-children, and many of his great-grand-children were present to witness the pleasing scene.—N. Y. Baptist Register.

A NOBLE PROPOSAL.—It is proposed to establish a Protestant Journal in Paris, as a central organ in the centre of Europe in the French, and hereafter also in the German language, and to be entitled, "L'Europe Protestante," which shall address itself to all who are not Protestants, and be supported by all who are.

Among the distinguished men who have come forward to its support are the Rev. Hartwell Horne, author of the "Introduction," &c., Prebendary Townsend, Rev. E. Bickerstaff, Dr. Bunting and many others.

The following is the closing paragraph of the will of Patrick Henry: "I leave now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had this, and had not given them one shilling, they would be rich; and they would be rich in the love of God, and in the love of the world, they would be poor."

We were much gratified to learn, a few days since, from a valued friend, that the Lord has been visiting the Churches of Columbus, Georgia, and Tennessee, in the month of May. He has visited two hundred and fifty were hopefully converted. In the latter part of 30 or 40 were added to the Church. Surely our hearts ought to leap with joy at these manifestations of divine goodness. May the blessed spirit move on in the hearts of the people, and add to them of such as shall be finally saved.—New-Orleans Observer.

In the village of Catokie, Illinois, there is a church standing which was erected by the first French settlers, in 1765, one hundred and forty years ago, and is still the latest in the village was brought over from France more than ten years before the church was built.

A new channel has recently been discovered in the Valley of the Tennessee River, by a trifling expense twelve feet water can be obtained in this channel, which is two miles above the light-house at St. Marks. A ship has passed through it drawing nine feet water, with ease.

A four mill, driven by steam, has recently been erected at Bath, Maine. It turns out as good flour from "down east" wheat as the best ground. It is abundantly supplied with native wheat—and as no grain is imported, it has been found necessary to erect two more runs of stones.

WARREN ACADEMY, WOHURN.

Winter Term in this Institution will begin, Monday, Dec. 10, and continue 11 weeks. Mrs. A. W. Hale, who has been an instructor in the School during the past winter term, will be the principal. The Institution will be well furnished with a new and valuable Philosophical Apparatus.

Tuition is \$1.00 per quarter, payable in advance. A limited number of pupils can be received into the family of the principal, who will exercise a constant supervision over their habits and morals.

REFERENCE.—Rev. Dr. Fay and G. W. Warren, Esq., Woburn, Mass.; A. W. McGee, M.D., at 11, South Street, Boston; A. Peck, at 11, South Street, Boston; Dr. C. W. Warren, at 11, South Street, Boston; A. K. BATHWAY, Principal, Woburn, Nov. 23, 1838.

ASHBY ACADEMY.

Winter Term of this Institution, will commence on Monday, Dec. 10, and continue 11 weeks. Mrs. A. W. Hale, who has been an instructor in the School during the past winter term, will be the principal. The Institution will be well furnished with a new and valuable Philosophical Apparatus.

Tuition is \$1.00 per quarter, payable in advance. A limited number of pupils can be received into the family of the principal, who will exercise a constant supervision over their habits and morals.

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NEWTON FEMALE ACADEMY.

Winter Term of this Academy will commence on Monday, Dec. 10, and continue 11 weeks. Mrs. A. W. Hale, who has been an instructor in the School during the past winter term, will be the principal. The Institution will be well furnished with a new and valuable Philosophical Apparatus.

Tuition is \$1.00 per quarter, payable in advance. A limited number of pupils can be received into the family of the principal, who will exercise a constant supervision over their habits and morals.

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